

Jerusalem 4487. 2. 19.

Instructed & Warned!

A
SERMON

Preach'd before the HONOURABLE
the Lieutenant GOVERNOUR,
COUNCIL & REPRESENTATIVES of the
Province of the Massachusetts-Bay in New-Eng-
land, May 26. 1725.

Being the Anniversary Day for the
ELECTION of His Majesty's
COUNCIL there.

By *Ebenezer Tayer, A.M.*
Pastor of a Church in Roxbury.

Hos. ix. 2. *Yea, we also to thee when I depart from thee*

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A N

Election-SERMON.

J E R. VI. 8.

*BE thou instructed, O Ferusalem, lest my
Soul depart from thee : lest I make thee
desolate, a Land not inhabited.*



THE words are a moving
Exhortation from GOD
to a provoking People,
whose multiplied and hai-
nous Transgressions had
ripened them for the Ven-
geance of Heaven, and
for Desolating Judgments.
If we look back to the
preceeding Chapter, we shall find a heavy
Charge drawn up against a Professing People
of GOD, as an Evidence of their woful Apostacy
and

and Declension: Yea their Case is represented as if there was scarce a Godly Man to be found among them all. Ver. 1. *Run ye to and fro through the Streets of Jerusalem, and see now and know, and seek in the Broad places thereof, if ye can find a man, if there be any that executeth Judgment, that seeketh the Truth, and I will pardon it.* A sad Case truly, if there were not one such to be found. *Jerusalem* would then be worse than *Sodom* that was destroyed by Fire from Heaven, for even there a Righteous *Lot* was found. But doubtless the Words are to be taken not absolutely, but in a comparative sense, to denote the fewness of the Godly there, and the general Corruption reigning among all Ranks and Orders of Men. More particularly, they are Articled against for their false swearing, their Incorrigibleness under the Judgments of God, their Idolatry and Adultery, their contempt of God's Word and Prophets, together with their criminal regardlessness of him whose Power is great, and for which he is to be feared, their Decent, Injustice & Violence, and delight in false Prophets. The Prophets prophesy falsely, and the Priests bear rule by their means, and my people love to have it so. And in the midst of these Charges we have once and again such sharp Interrogatories, as one would think should have awakened and wounded them. *How shall I Pardon thee for this? Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? Hear ye not me? saith*

saith the Lord: Will ye not tremble at my presence? And again, Shall I not visit for these things? saith the Lord: Shall not my soul be avenged on such a Nation as this? In this Chapter therefore we find a justly offended GOD giving a Commission to the Chaldeans the Enemies of His People, to go up against and destroy them for their very great Wickedness: which Commission, with the ground and reason of it, we have opened, Ver. 6, 7. Thus hath the Lord of Hosts said, Hew ye down Trees, and cast a mount against Jerusalem: this is the City to be visited, she is wholly oppression in the midst of her. As a Fountain casteth out her waters, so she casteth out her wickedness: Violence and spoil is heard in her, before me continually is grief and wounds. Thus is Jerusalem convicted and threatned. Nevertheless, such are the Compassions of a Merciful GOD, that before he brings the threatned Ruin upon a sinful People, he will give them warning and advise them of their Danger; that they may Repent of their wickedness, and thereby prevent the evil coming upon them, which he threatens to do unto them.

BE thou Instructed, O Jerusalem; or as it is in the Original, Be thou Corrected; O Jerusalem: i. e. "By the Correction thou hast felt already, and which is further threatned, Be persuaded to Repentance before it be too late. Let the Rod and Reproof teach thee Wisdom. Nor were they at any loss what to do in this Case,

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Case, being well enough acquainted with what GOD tells them by this Prophet, Chap. 18. 7, 8. *As what Instant I shall speak concerning a Nation and concerning a Kingdom, to pluck up, and to pull down and to destroy it: If that Nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*

L E S T my Soul depart from thee; or according to the Marginal Reading of our Bibles, *be loosed or disjointed from thee:* which doubtless, as our English Annotatours observe, "is a Metaphor taken from the Dislocation of a Limb, the loosing it from it's natural Place and Posture, and putting it, as we say, *out of Joynt*:" intimating what a Pain and Grief it is to GOD to leave or cast off a People, whom he hath taken into Covenant with himself, and with how much difficulty he is drawn thereunto.

L E S T I make thee Desolate, a Land not Inhabited. Lest I both cast thee off, and cut thee off. So that the Exhortation is grounded upon the most Important and weighty Considerations Imaginable.

T H E R E are Four Doctrines I shall offer you and briefly speak to from the Words.

D O C T. I. **T H A T** the Happiness of a People consists in having the Gracious Presence of GOD with them.

D O C T.

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DOCT. II. THAT GOD is not so engaged to any People, but that upon Just Provocation given him, his Soul may Depart from them.

DOCT. III. THAT the Departure of GOD from a People, opens a Door for Desolating Judgments to enter in upon them.

DOCT. IV. THAT it is both the Duty & Interest of a People, to do all that in them lies, to prevent so great a Calamity, as the Departure of GOD's Soul from them will certainly carry in it.

DOCT. I. THAT the Happiness of a People consists in having the gracious Presence of GOD with them.

THIS Doctrine, tho' not express'd, is yet necessarily implied in the Words. For if the Departure of GOD from a People be threatned as the worst Judgment that can befall them, and they be earnestly called upon to use their utmost endeavours to prevent it, then nothing can be more plain than that his gracious Presence with them is their Happiness and Glory.

AND this is a Truth very easily proved and evidenced. It is not the Confluence of all the Blessings of Providence, the abounding of Peace, Plenty, and every other common Mercy desirable, that does so denominate a People Happy, as the having GOD with them; whose Presence is All in All to their Felicity: Their

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Decus ac Tutamen; their Ornament and Safety, their Defence and Glory. This is the comprehensive Sum of all GOD's gracious Promises to his People, as he told *Joshua*, Chap. 1. 5. *I will be with thee: I will not fail thee, nor forsake thee.* Yea we find the Phrase sometimes used as expressive of all the Good that need to be requested for. Thus by Pious *Jacob*, Gen. 28. 20. *If God will be with me, and will keep me in the way that I go.* What Benediction can be more Full than that, *The Great GOD be with you!* Every Blessing is included in such a Wish. Thus *Boaz* came from *Bethlehem*, and said unto his Reapers, *The Lord be with you:* And they to be even with him in Blessing, answered, *The Lord bless thee*, Ruth 2. 4. With this also we find good old *Israel* comforting his Sons a little before his Death; Gen. 48. 21. And *Israel* said, Behold I die: but *GOD shall be with you.* So that the best thing which *GOD* can Promise, or we can desire, either for our selves or others, is, *That GOD will be with us and them.* Agreeable whereto is that Prayer of *Solomon*, at the Dedication of the Temple, 1 Kings 8. 57 *The Lord our God be with us, as he was with our Fathers: let him not leave us, nor forsake us.* If the Divine Presence be once obtained, all other Blessings both Temporal and Spiritual will be consequent thereupon.

Particularly,

IF GOD be with a People, he will favour them with all that Guidance, Conduct and Direction that they need. It is one Character given

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of the Blessed GOD, *Pfal. 84. 11.* For the Lord God is a *Sun*. And when he is thus stiled in reference to his People, it denotes that he will afford them all that *Light & Direction*, which their *Darkness & Difficulties* may render needful for them: That he will instruct and teach them in the way which they should go, and guide them with his eye; that when their way is hedg'd up with thorns, and their Perplexities such that they know not what to do, he will acquaint them with their Duty, and make their way plain before them.

Again, GOD's *Presence* with a People supposes that he will both *Support under*, and *extricate them out of their Difficulties*: That his Wisdom, Power and Goodness shall be singularly concern'd and employ'd for them; that he will be to them a present help in every time of trouble to support them under their Burdens; yea that in the mount of their Difficulties he will be seen, working Deliverance and Salvation for them. And O that in these respects there were more visible tokens of GOD's *Gracious Presence* with this People!

Again, GOD's *being* with a People implies his *Prospering and giving Success* to all their *lawful Undertakings*. We read concerning *Joseph*, *Gen. 39. 23.* *The Lord was with him: and that which he did, the Lord made it to prosper.* And of *Uzziah*, *2 Chron. 26. 5.* *That as long as he sought the Lord, God made him to prosper.*

The Success of all endeavours is from the Lord alone, and if a People once engage the Presence of GOD with them, they may be assured of all kind of Prosperity. Salvation then will in every respect be nigh unto them, and Glory dwell in the Land.

I might further have said, That where GOD is present with a People, he will multiply Spiritual Blessings also upon them. He will be graciously present with his own Ordinances, and give abundant Success to the Means of Grace. He will pour his Spirit upon the Seed of his People, and his Blessing upon their Offspring: Yea such shall be the remarkable smiles of Heaven upon them, that all shall take Notice, That they are a People whom the Lord hath Blessed. This and much more than this is implied in the Presence of GOD with a People; and if so, we may well draw up the Psalmist's Conclusion, Psal. 144. ult. *Happy is the People that is in such a case: yea, Happy is that People whose God is the Lord.* And may I not say, that GOD is thus with a People, and will continue to be so as long as they continue Faithful to him? 2 Chron. 15. 2. *Hear ye me, Aza, and all Judah and Benjamin. The Lord is with you, while ye be him.* Hag 2. 4. *Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Jeshua, son of Josedech the High Priest, & be strong, all ye people of the Land saith the Lord, and work: for I am with you, saith the Lord of Hosts.* And the People of GOD may while they keep close to their Duty, glory

in this, and triumph over all the Difficulties and Dangers that may await them, as the Church does, Psal. 46. ult. *The Lord of Hosts is with us; the God of Jacob is our Refuge. Selah.*

DOCT. II. THAT GOD is not so engaged to any People, but that upon just Provocation given him, his Soul may depart from them.

THE People of the Jews were once the only Professing People that GOD had in the World; a People whom he chose to himself above all People that were upon the Face of the Earth, and upon whom he bestowed special Marks of his Favour. Nevertheless these he warns, to take Care lest by their unsuitable Carriage they should provoke him to abandon and cast them off; lest his Soul should depart from them: Which Phrase imports not only his suspending the former manifestations of his Love; but even his utter loathing and abhorrence of them.

For clearing this, I shall
I. SHOW when a People may be said to provoke GOD to depart from them.

II. THAT upon such Provocation given, his Soul may depart from them.

I. I am to show when a People may be said to provoke GOD to depart from them.

AND altho' it be true that all Sins are displeasing to GOD, and what his Soul hates, yet there

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there are some particular Evils which are more provoking, and have a more direct tendency to cause him to depart. I'll Instance here only in a few of them; and hint at some others afterward.

1. A Low Esteem of the Presence of GOD with a People, will be a just Provocation to him to depart from them. If that which is the highest Favour of GOD to a People be undervalued and meanly accounted of by them, how Just must it be with him to take the same from them, that they may learn to know the worth of it by the want thereof? What Person would burden others with his Company, that neither value nor desire it? Now this is too often the Case of a Professing People with respect to the gracious Presence of GOD with them. They don't set that Value upon it, which the Excellency of the Blessing calls for: they are not so Thankful for it when enjoyed, as they ought to be: they are not so desirous of the Continuance of it, as indeed they should be: nor are they so concerned at the awful Tokens of it's withdraw from them, as it might be reasonably expected they would be: nor yet so Prayerful to him as the solemn Dispensation calls upon them to be like him, Psal. 90. 13, 15. *Return, O Lord, how long? and let it repent thee concerning thy Servants. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.* When a People are so regardless of the Presence of GOD, and look upon it as a matter

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of Indifferency whether they are favour'd with it or not, no wonder if a Jealous GOD be provoked to withdraw the same from them. Here is Just Provocation given him to depart.

2. A *Departure from the Pure Instituted Worship of GOD* will provoke him to Depart. The Glorious GOD who is the sole Object of Religious Worship, has given sufficient Direction in his Word, how he will be Worshipped by his Creatures. And to Worship him after a way of our own devising, will be found very provoking to him, who is a GOD Jealous for himself and his own Glory. Now as to a Professing People, it is but reasonably supposed that they have been instructed in the Purity of Divine Worship; that unto them has been shown the Form of GOD's House, and the Fashion thereof, and the goings out thereof, and the comings in thereof, with all the Ordinances and Laws thereof. (*Ezek. 43. 11.*) That they have often been urged to hold fast the form of sound words, and contend earnestly for the Faith delivered to the Saints: to remember how they have received and heard, and hold fast: and beware lest being led away with the Error of the Wicked, they should fall from their own steadfastness. To leave then the Commandments of GOD for the Traditions of Men, and introduce those Ceremonies into his Worship, and add those Inventions of our own thereto which he never Commanded, will be found a plain encroachment upon the Divine Prerogative.

Prerogative. And such as are guilty in this respect would do well to consider what Answer they shall give in to GOD another Day, when he shall demand of them, as in *Isa. 1. 12. Who hath required this at your hands? Matth. 15. 8, 9. This People draweth nigh unto me with their mouth and honoureth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for Doctrines the Commandments of Men.* This will be look'd upon as a Departure from GOD.

3. AN unfuitable Carriage towards GOD's Messengers & Servants, will have a dreadful tendency to provoke him to Depart from a People. Where his Gospel is priz'd, and his Servants meet with a kind Entertainment, with such a People GOD will continue his gracious Presence. With them he has given his Servants Orders to abide; and a Temporal Blessing has been wont to go along with the Gospel. But if a People grow cold in their Affections to Divine Truths, and misuse the Messengers of the Lord, he who has sent them, will look upon it as a Contempt cast upon himself, which he will not bear. There were many crying abominations in *Jerusalem*; but yet her Destruction seems to bear Date from the prevailing of this Sin. *2 Chron. 36. 16, 16. And the Lord God of their Fathers sent to them by his Messengers, rising up betimes, and sending them, because he had compassion on his people, and on his dwelling place. But they mocked*

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the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his People, till there was no Remedy. Be thou Instructed, O NEW-ENGLAND, and let Jerusalem's Ruine be a Warning to thee.

Felix quem faciunt aliena pericula cantum.

4. INCORRIGIBLENESS under the Judgments of GOD has also a direct tendency to provoke him to depart. This we find to be an Article in the heavy Indictment brought in against that People, whom God in the Text calls upon to be Instructed, lest his Soul depart from them. Jer. 53. O Lord, thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a Rock, they have refused to return. Isa. 42. 25. He hath poured upon him the fury of his anger, and the strength of Battel; and it hath set him on fire round about, yet he knew not, and it burned him, yet he laid it not to heart. The Design of GOD in the Calamities he brings upon his People is to humble, reform and do them good: whereas if these prove ineffectual to reclaim them, if in the very face of Judgments, they will continue to provoke him, what can be expected, but that being grieved for the hardness of their heart, he should withdraw from them? The abuse of his Goodness, with the Contempt of his Rod, is certainly a sufficient

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ent Provocation to him to take his leave of such a People, and to resolve against them; as in Ezek. 24. 13. *Because I have purged thee, (i. e. used Means for thy Purgation and Reformation,) and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.*

5. **THE** general Unprofitableness of a People under Gospel Ordinances, will be a sad Prognostick of GOD's Departure from them. Barrenness under the Means of Grace is very provoking to GOD, and what he will by no Means dispense with. However it may be born with in the Wilderness, yet in the Vineyard it is intolerable. Luke 13. 6, 7. *A certain man had a Fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the Dresser of his Vineyard, Behold these three years I come seeking fruit on this Fig-tree, and find none: cut it down, why cumberest thou the ground? Agreeable whereto are those awful words of our Saviour, Matth. 21. 43. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And how much greater the Danger is, when instead of Good Fruits, there is an abounding of Evil Fruits, may be seen from, Isa. 5. 1, — My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a Tower in the midst of it, and*

also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now O Inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard, what could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to: I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned, nor digged, but there shall come up briars and thorns: I will also command the Clouds that they rain no rain upon it. For the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah his pleasant plant: and he looked for Judgment, but behold Oppression; for righteousness, but behold a Cry.

6. **DECATS** in Religion, as to the life and power of it, have a sad tendency to provoke GOD to Depart from a People. When Men abate in their Love to GOD and his Service, decline in Grace and as to a close Walk with GOD; become Formal in Duty, luke-warm and remiss in Religion, this is most hateful and abominable to GOD, and what we often find him warning his People against. Hear how he bespeaks the Church of Ephesus, Rev. 2. 4. 5. I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence

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whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place. Thus the Church of Sardis, Rev. 3. 2, 3. Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect, or filled up, before God. Remember how thou hast received and heard, and hold fast and repent. And again, Ver. 16. to the Church of Laodicea; Because thou art luke-warm and neither cold nor hot, I will spue thee out of my mouth. Other things might here have been mention'd, but the time will not allow it.

I pass therefore,

II. TO show that upon such Provocation given, GOD's Soul may depart from a People. He is not so bound to them that he must needs continue his gracious Presence with them. He may depart from them. The thing is possible, as may easily be made to appear.

III. IT is plainly supposed in the Threatnings of GOD thus to deal with his People in case they depart from him. He has given them sufficiently to understand what they may expect and look for, in Case they provoke his Holy Anger and Displeasure against them. The Text supposes that GOD may depart from a People, or else the Admonition had been of no force at all. Yea there are many express threatnings of this Nature in the Word of GOD.

So GOD told Moses, Deut. 31. 16, 17. Behold, thou shalt sleep with thy Fathers, and this People will rise up and go a whoring after the gods of the strangers of the land, and will forsake me, and break my Covenant which I have made with them. Then my Anger shall be kindled against them in that Day, and I will forsake them, and hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these Evils come upon us, because our God is not amongst us? Josh. 24. 20. If ye forsake the Lord, and serve strange gods, then he will turn, and do you hurt, and consume you, after that he hath done you good. Jer. 23. 39, 40. Behold I, even I will utterly forget you, and I will forsake you, and the City that I gave you and your Fathers, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten.

2. GOD has actually departed from a People upon their forsaking him. The Threatning has been verified in a most awful and terrible manner upon those that have stood in as near a Relation to G O D as ever any People did. Yea thus in particular he has done by the Nation of the Jews. He has cast them off, and given them a Bill of Divorcement. 2 Chron. 24. 20. Because ye have forsaken the Lord, he hath also forsaken you. Psal. 78. 58, &c. For they provoked him to anger with their high places, and moved him to Jealousy with their groven Images,

Images, when God heard this, he was wroth, and greatly abhorred Israel. So that he forsook the Tabernacle of Shiloh, the Tent which he placed among men: and delivered his Strength, (as the Ark was called) into Captivity, and his glory into the Enemies hand. And now they are set forth as an Example, to deter and warn others against the like Evils, Jer. 7. 12, &c. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my People Israel. And now because ye have done all these works, saith the Lord, and I spake unto you rising up early and speaking but ye heard not. Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you, and to your Fathers, as I have done to Shiloh. And I will cast you out of my sight, and my fury shall burn and not be quenched. And indeed it is but a Righteous thing with GOD to abandon and depart from a People that have first forsaken him. 2 Chron. 12. 5, 6. Thus saith the Lord, ye have forsaken me; and therefore have I also left you. Whereupon the Princes of Israel, and the King humbled themselves, and they said, The Lord is Righteous.

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DOCT. III. THAT the Departure of GOD from a People, opens a Door for Desolating Judgments to enter in.

LEST my Soul depart from thee, lest I make thee Desolate, a Land not Inhabited. Utter Desola-

Desolation will be the sure Effect of the Lord's Departure from a Land.

WHEN GOD departs from a People he throws down the Wall of his gracious *Protection* over them. While he is with them, he is as a wall of Fire round about them, and the Glory in the midst of them. His watchful eye is continually over them for Good, and his Almighty Power always engaged for their Safety, to keep off Troubles from them. Isa. 27. 2, 3. *In that day, (i.e. the Day when GOD is present with his People, in that Day,) Sing ye unto her, A vineyard of red wine, I the Lord do keep it. I will water it every moment: lest any hurt it, I will keep it night & day. He is on their side when Men rise up against them; and all that would devour them shall be found Offenders; Evil shall come upon them, saith the Lord, (Jer. 2. 3.) But Woe unto them, when he departs from them. Then may they set up their Icha- bod and inscribe upon it, The Glory is departed from Israel. The Hedge is broken down, and a Gap opened for an Inundation of waisting Calamities to enter in. No wonder if then they mourn out their sad Complaint, Psal. 80. 12, 13. *Why hast thou then broken down her hedges, so that all they which pass by the way, do pluck her? The Boar out of the Wood doth waste it, and the wild Beast of the Field doth devour it.**

Again, WHEN GOD's Soul departs from a People, he withdraws from them that *Guidance*, and

and Direction he was wont to favour them with: he hides his Counsels from them, and leaves them in the Dark. Deut. 28. 29. *And thou shalt grope at noon-day, as the Blind gropeth in darkness, and thou shalt not prosper in thy ways.* Their Case is the same with Saul's, who once complained, 1 Sam. 28. 15. *I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by Prophets, nor by Urim, nor by Dreams.* Thus the Church laments this Effect of GOD's Departure, Psal. 74. 9. *We see not our signs, there is no more any Prophet, neither is there among us any that knoweth how long.*

AND what should now hinder, but that Sword and Fire, Famine and Pestilence, Inundations, Earthquakes, and all sorts of Desolating Calamities should rage among them? That all the Temporal Curses threatned in the Book of GOD against Disobedience, should be inflicted upon them? When GOD departed from Israel, we read of nothing but perpetual Desolations, the Enemies roaring in the Congregations, and Burning up all the Synagogues of GOD in the Land, while He himself seem'd unmindful of their Grief, and regardless of their Prayers

Again, WHEN GOD departs from a People, Spiritual Plagues and Judgments will flow in upon them. If he remove not his Gospel, yet the Continuance of it will be in Judgment

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to them. He will suspend the Influences of his Spirit and Blessing from it, so that it shall prove a favour of Death unto Death to them. He will verify those awful Words upon them, Isa. 6 9, 10. *Hear ye indeed, but understand not, and see ye indeed, but perceive not, make the Heart of this People fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.* Rev. 22 11. *He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.* The work of Conversion is now at a dreadful stand, and the Gospel it self proves ineffectual to the doing any Good upon the Souls of Men. They are sealed up under Judicial Blindness and Hardness; penally given over by GOD to their own Hearts Lusts, to walk in their own Counsels. No Means used to reclaim them shall be of the least Service to them. The Curse is gone out against them, Let Fruit grow here no more for ever; and so they languish, pine away and die in their Iniquities. A way is now made for GOD's Anger, and the Flood-gates opened for the Billows of his Wrath to over-whelm and destroy them.

THIS, in short, is the deplorable Case of that People, from whom GOD's Soul departs, and over whom we must take up the Lamentation, and say. *Oh! that thou hadst but known, even thou, at least in this thy Day, the things that*

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belong unto thy peace; but now they are hid, Alas! for ever hid from thine eyes. All Good goes when GOD departs, and all Evil follows upon his Removal.

DOCT. IV. IT is both the *Duty* and *Interest* of a People to do all that in them lies to *prevent* so great a Calamity, as the Departure of GOD's Soul from them will certainly carry in it.

BE Instructed, O Jerusalem: Be advised, be counsell'd and warn'd; for the thing is not a matter of Indifferency, but of the highest Importance. It is not a vain thing, because the whole of your Happiness is concern'd in it.

FOR clearing this Doctrine, I shall

1. CONSIDER *what is implied* in being thus Instructed; or what a People are to do, if they would prevent the fore Calamity of GOD's Departure from them

2. GIVE you the *Grounds* of the Point, as they are laid down in the Doctrine.

I. I am to show what is *implied* in being Instructed; or what a People are to do, if they would prevent the fore Calamity of GOD's Departure from them.

AND to hint only,

1. IT implies that they be *sensible of*, and *bumbled for* the least *tokens* of his *Withdrawal* from them. GOD's Departure from a sinful People is not sudden and at once. He is

Infinite

Infinite in his Patience, and endureth with much long-suffering, being loath to leave and give them over to Ruin. And when he is as it were compelled to do so, he proceeds very leisurely in such an Act of Judgment. He gives a People timely notice of it, that so they may stir up themselves to take hold of a Departing GOD.

THUS he dealt with *Judah*, Ezek. 9. 3. *The Glory of GOD* goes first from the *Cherub*, to the *Threshold of the House*; and stays there, as if it had a mind to be invited back again; then it goes from the *Threshold of the House*, and stands over the *Cherubims*, as if upon a penitent Call, it would drop down again to its antient Station and Seat, over which it hovered, Ezek. 10. 18. And when he was not solicited to return, he *departs out of the City, and stands upon the Mountain*, which is on the *East part* of the City, (Ezek. 11. 23.) looking still towards, and hovering about the *Temple*, as if loath to depart and abandon the Place and People. As the Learned Mr. *Charnock* observes upon the Places.

NOW to be *Instructed*, in the sense of the Text, is for a People to take Notice of the first Tokens of GOD's going from them, and to be humbled under the sense of it: to see his hand lifted up, see it and be afraid, trembling at the Thoughts of his Departure from them.

2. THAT they *Repent of* and *Reform* those *Evils*, that have given him just Provocation to forsake them. GOD does not leave a People for nothing, or upon any trivial occasion: He

has reason sufficient to justify him therein; and he will make them to know, that he has not done without a cause, all that he has done unto them. Ezek. 14. ult. And if they would be Instructed to engage the Presence of GOD still with them, they must Repent of, and put away all those GOD-provoking Evils that have excited his Holy Anger against them. Jer. 26. 2, 3. Stand in the Court of the Lord's house, and speak unto all the Cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them, diminish not a word. If so be they will hearken, and turn every man from his Evil way, that I may repent me of the Evil which I purpose to do unto them, because of the Evil of their doings. Ezek. 18. 30, 31. Repent and turn your selves from all your Transgressions, so Iniquity shall not be your ruin. Cast away from you all your Transgressions whereby ye have transgressed: for why will ye die? GOD is ready to return to a People upon their sincere Repentance, and reforming what has been the matter of Offence. An Evidence and Instance whereof you have, Judg. 10. 15, 16. And the Children of Israel said unto the Lord, We have sinned, do thou unto us, whatsoever seemeth good unto thee; deliver us only we pray this day. And they put away the strange gods from among them, and served the Lord: And his Soul was grieved for the misery of Israel. He acted towards them like one that felt their Sufferings, pitied them, and to speak after the manner of Men, repented of his own

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"Proceedings against them". Reformation is the only way to recover the Presence of a Departing GOD, and obtain Deliverance from a Threatened Destruction. Hence the King of Nineveh exhorted and argued with his People after this manner, Jonah 3. 8, 9. *Let man and beast be covered with sackcloth, and cry mightily unto God: Tea let them turn every one from his Evil way, and from the violence that is in their hands: Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?* And the Effect was answerable, ver. 10. *God saw their works, that they turned from their evil way, and God repented of the Evil that he had said he would do unto them, and he did it not.*

3. IT implies the most earnest Cries and Intreaties, that he would not utterly forsake or cast them off. That they unite their Prayers and fervent Supplications for his gracious return: exprelling themselves in some such Language as that, Psal. 80. 14, 19. *Return we beseech thee, O God of Hosts: look down from heaven, and behold, and visit this vine. Turn us again, O Lord God of Hosts: cause thy face to shine, and we shall be saved.* Jer. 14. 20, 21. *We acknowledge, O Lord, our wickedness, and the Iniquity of our Fathers, for we have sinned against thee. Do not abhor us for thy names sake, do not disgrace the Throne of thy Glory: remember, break not thy Covenant with us.* This, GOD reasonably expects from a sinful People,

People; and for this very end, he threatens to remove from them. *Hos. 5. 14, 15. For I will (says GOD,) be unto Ephraim as a Lion, and as a young Lion to the house of Judah: I, even I will tear and go away: I will go and return to my place, till they acknowledge their Offence, and seek my face: in their affliction they will seek me early.* And unless a People do this, they are far from receiving Instruction, and doing what in them lies to keep GOD yet among them. But I come,

II. TO give you the *Grounds* of the Point, as they are laid down in the Doctrine.

And,

I. IT is the *Duty* of a People thus to be *Instructed*: thus to repent of and reform every thing that has been amiss, and earnestly cry after a with-drawing GOD, that he would please to stir up his Strength, and come and save them. Without this, a sinful People frustrate the Design of GOD, and lay themselves open to his most terrible rebukes. *Zeph. 3. 6, 7, 8. I have cut off the nations, their Towers are desolate, I made their Streets waste, that none passeth by: their Cities are destroyed, so that there is no man, that there is none Inhabitant. I said, surely thou wilt fear me: thou wilt receive instruction, so their dwelling should not be cut off: but they rose early, and corrupted all their doings. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is*

to pour upon them mine Indignation, even all my fierce anger. A Refusing to be Reformed by the more gentle Strokes of GOD's hand, both adds to the People's Guilt, and exposes them to heavier and much sharper Dispensations; for GOD will by one means or other, attain his End upon a provoking People. And if Rods won't do, he will Chastise them with Scorpions, yea Chastise them till he has consumed them. But this brings me to say,

2. IT is for the *Interest and Safety* of a People, to do their utmost to prevent the Departure of GOD's Soul from them. As long as he is with them, they are Safe and Happy. He will ride upon the Heavens for their help, and in his excellency upon the Skies: He will keep off wasting Judgments from them, or whatever might prove an annoyance to them. Zeph. 3. 16, 17. *In that day it shall be said to Jerusalem, Fear thou not: and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his Love, he will joy over thee with singing.* But O who can express the very sad and lamentable Condition of a People, that have once been Happy in the Enjoyment of GOD's Presence, but are now deprived of it, cast out of his sight, and called by him *Loammi, Ye are not my people, and I will not be your God!* There is nothing now to secure them from desolating Calamities, but they may continually expect those

those Judgments which shall root out their Memorial from under Heaven.

SO that if a People have any regard to their own Interest and Welfare, they can manifest it in no better way, than in a hearty Concern and strenuous Endeavour to obtain and keep the Presence of GOD with them. For if he Depart, they will soon be Desolate.

A P P L I C A T I O N.

I. FROM what has been said we learn upon whom a People are to lay the blame, in case GOD should at any time depart from them. He never breaks first with them; but in case they would continue Faithful to their Engagements with him, he would ever be mindful of his Covenant for them. Psal. 105. 8, &c. He hath remembered his Covenant for ever; the word which he commanded to a thousand Generations: Which Covenant he made with Abraham, and his Oath unto Isaac; and confirmed the same unto Jacob for a Law, and to Israel for an Everlasting Covenant: saying, unto thee will I give the Land of Canaan. And notwithstanding the manifold Rebellions and Provocations of that sinful People; for which he did punish them in the Wilderness; yet had he a respect unto his Promise and fulfill'd it. Hence Joshua appeals to their very Consciences for the Proof of this, Josh. 23. 14. *Te know in all your hearts, and in all your souls, that not one thing hath failed*

failed of all the good things, which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof. The Lord is with his People; while they are with him; but they are ever first in a Departure. And therefore whatever the sorrowful Effects may be of GOD's Soul's Departing from them, they can blame none but themselves, and must charge the whole Fault upon their own Prevarications and treacherous Dealings in his Covenant. So Israel of old were forced to do. 1 Sam. 12. 10. They cried unto the Lord, and said, We have sinned, because we have forsaken the Lord. Dan. 9. 11. Yea all Israel have transgressed thy Law, even by departing, that they might not obey thy voice: therefore the Curse is poured upon us, and the Oath that is written in the Law of Moses the Servant of God, because we have sinned against him.—O Lord, Righteousness belongeth unto thee, but unto us Confusion of faces as at this Day.

2. MAY GOD's Soul Depart from a Professing People? What a Vanity then must it be for such to Presume upon his Presence with them, merely because of their Covenant-Relation to him? And yet thus it was with the People of the Jews: because GOD had chosen them above all other People, and taken them near to himself, they would not believe, that ever he would reject them, tho' they were guilty of the grossest abominations. Hence it was that they so readily listened to what the False Prophets

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said,

said, That the City should not be delivered into the hands of the *Chaldeans*. But what a Vanity it was, you may see from what GOD commanded the Prophet to say unto them, Jer. 7. 2, &c. *Stand in the gate of the Lord's house, and proclaim this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of Hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in Lying words, saying, The Temple of the Lord, The Temple of the Lord, The Temple of the Lord are these. Behold, ye trust in Lying words that cannot profit.* If a Professing People will allow themselves in those things that are a violation of the Covenant, will revolt and backslide from GOD, their External Relation to him will be no security at all to them. He will as the Prophet's Expression is, Zech. ii. 10. *Cut asunder the staff, even Beauty, that he may break his Covenant which he had made with the People.* It is Obedience and Faithfulness to GOD, that will engage his Presence with a People, and not any Profession or Covenant-Relation, that they may make, or stand in to him.

3 DO'S the Departure of GOD from a People, open a Door for Desolating Judgments, and is it their Duty and Interest to do all they can to prevent his Removal? This then plainly Instructs us what the Duty and present Business of this People is.

THA

THAT GOD is Departing, and upon his way from us, is too plain to be denied. Every one that observes any thing cannot but see and take notice of it.

GOD has been marching up and down the Land in Indignation and Wrath, visiting our Iniquities, and punishing our Transgressions by a Series of Judgments; and yet we are not Humbled nor Reformed to this very Day. He has given us frequent and solemn warning of his Departure, and there are those things most certainly to be found among us, which are awful Presages of his forsaking us.

IF we compare our selves with *Israel* of old, our manners with theirs, we shall find that there was scarce any Sin they were chargeable with, (save their more gross *Idolatry*,) but the same may be found among our selves. And what can we plead why GOD should not leave us as he did them? Are not our forgetfulness of GOD and Disobedience to his Commands, our Rebellions and Lustings, our Perfidy and Murmurings equal to theirs? And besides the Evils mentioned under the *Second Doctrine*; and as to the more heinous Transgressions of the Law, *Oppression* and *Injustice*, *Drunkenness* and *Uncleanness*, *Lying*, *Swearing*, and *Prophaning the Name and Day of GOD*, we must confess that the Land is full of Sin, and deserves to be forsaken of the Holy One of *Israel*.

WE have in a very shameful degree forgotten our Fathers GOD, and the End for which that Pious Generation follow'd him into this then

waste and howling Wilderness. And GOD may now expostulate with and chide us just as he did Backsliding Israel, whom we are so very like unto, Jer. 2. 2, 5, 31. *Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy Youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Thus saith the Lord, What iniquity have your Fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? O Generation, see ye the word of the Lord: have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords, we will come no more unto thee? Iniquity abounds, and the Love of many waxes cold. Where is that Zeal for GOD, and Affection to his Ordinances and Ways, which our Fathers were eminent for? Real vital Piety is under a dreadful decay, and languishes daily. Men content themselves with a form of Godliness, without the power of it, with a name to live, when really they are dead. A Carnal, Selfish and Worldly Spirit prevails, and threatens to eat out the heart of Religion; and a Formal Laodicean Indifferency is what the most of Professors are dangerously Sick of, and it will be well if they don't Die of the Distemper. The SPIRIT is withdrawn, and there is but little of that Power and Efficacy attending the Word and Ordinances which formerly there was. All which are Evidences of GOD's Departing.*

AND

AND is our GOD going from us, and shall we be secure and quiet? Shan't we bitterly represent the awful tokens of it? and cry more earnestly after him than ever an Idolatrous *Micah* did after the Children of *Dan*, when they had taken away his Dunghil-Deities?

O let it not be said of us under such a Dispensation, as it was once complained of, *Isa. 64. 7. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee.*

AND therefore in the last place,
4. LET it be of *Instruction* and *Exhortation* to all, in their several Capacities, *to do what they can to prevent* GOD's Total and Final Departure from this People.

AND to Encourage you hereto. I will say; That GOD is not wholly gone from us; and as to the Degrees of his Presence that seem to be removed, they also are recoverable.

GOD has still a Favour for our Land; and if we would but Repent of and Reform the Evils that are in the midst of us, he would soon cause his Anger towards us to cease. Yea he would revive us again, and cause his People to rejoyce in him. Let every one then chearfully lend a hand, and contribute all he can to so good a work as that of Reformation is.

AND here,
I. LET what has been said be apply'd in an *Humble Address* to his HONOUR, our Commander in Chief; the Honourable his Majesty's COUNCIL; together with the Honoured Gentlemen of the ASSEMBLY,
who

who contrary to my own Expectation and Inclination, have order'd me into this Desk to Day.

AND the Message, which now arrives unto you from HIM who standeth in the Congregation of the Mighty, and judgeth among the Gods, is

THAT you Improve all your Power, Interest, and Influence to engage the gracious Presence of GOD with this Poor People.

CIVIL Rulers are GOD's Vice-gerents on Earth, and in Scripture-Language wear the Honourable Title of Gods, (Psal. 82. 1, 6.) Which speaks not only their Dignity and Authority, the Honour and Obedience which is their Due; but also the special Obligations lying upon them, to Imitate the Great GOD by whom they Rule, to be concern'd for his Glory in the World, and be the most Extensive Blessings unto others.

AND in what way can you better Evidence your selves so? than by doing all that in you lies, that there may be a Reformation of those Evils, which threaten us with the Loss of God's Favour, and due Encouragement given to those things, which will be so many Tokens for Good that GOD will not leave and forsake us.

IF then you will permit the meanest of the Lord's Servants to be your Monitor, to put you in Remembrance of those things which we trust you know and are established in the Belief of, I would with all possible Deference suggest a few things briefly.

IT

IT is without Controversy a Duty indispensably Incumbent upon the *Civil Magistrate* (who is *Custos Utriusque Tabulae*) to see to it, that the *Glorious G O D* be acknowledged and worship'd according to his own *Prescription* and *Institution*, without the addition of *Humane Inventions*.

THAT the *Religion* of the *Second Commandment* be maintain'd and kept pure, especially where a *peculiar Regard* to it has been the *principal Foundation* of a *People's Settlement*, as is our *own Case* most certainly.

THAT the *Great and Dreadful Name* of *G O D* be *reverenc'd* and *fear'd*; and that the Breakers of the *Third Commandment* by *Pro-fane Oaths* and *Hellish Curses* be not suffered, to escape a just Punishment from Men.

THAT the *Holy Sabbath* of the Lord, which he himself has Sanctified, be Religiously observed, and every thing tending to the violation of it discountenanced and suppress'd: that his *Publick Worship* be attended, and the *Ministry* of the Word suitably provided for.

AND this leads me naturally to say, It is incumbent upon *You* the Rulers of our People, to take effectual Care, that those who are devoted to the Service of the Sanctuary, and called to wait at the Altar, be partakers with the Altar. I mean as the Apostle expounds it, *1 Cor. 9. 14.* that according to Divine Ordination, *they which preach the Gospel, should live of the Gospel.* That the *Ministers of CHRIST and Religion* should have an *honourable Support* from

from those among whom they spend their Thought, Time and Strength; and not be forced, in ways unbecoming their Station and Character, to provide for themselves and Families: or else be reduced to Penury and Want, which in this Worldly-minded and Gospel-glutted Age, will effectually bring not only the Clergy themselves, but the very Office of the Ministry into the greatest Contempt. It is recorded to the Everlasting Honour of that good King *Hezekiah*, (2 Chron. 30. 22.) that he spake comfortably unto all the Levites that taught the good knowledge of the Lord. He assured them of his Princely Favour and Paternal Care, and that nothing on his part should be wanting for their Encouragement and Comfort. And of that Excellent Governour *Nehemiah*, who truly sought the Welfare of the Children of Israel, it is observ'd, Neh. 13. 10, &c. That when he perceived that the Portions of the Levites had not been given them, he contended about it, and took speedy Care for the redress of their Grievances. And from the Steps already taken by the Government, will our Honourable Rulers now allow the Oppressed Ministers of JESUS CHRIST humbly to hope, that this Matter shall have a Thorough Consideration with them: that by means hereof, thro' the Thanksgiving of many on your account, Glory may redound to GOD.

Again, IT lies upon you our Fathers in the Government, to have a singular Concern for the Means of Education, and training up of Youth
for

for Future Service: that *Religion* and *Learning*, which have been our *Distinguishing Glory* among the Provinces, may flourish abundantly. That *Inferiour Schools* may be cherish'd, and the *College* in special, which GOD has made so great a Blessing to this People from the beginning, tenderly regarded and encouraged: the True Interest of it ever lie near your Hearts, and be vigorously pursued. May that *Society* always live before GOD. — May the wide Breach made upon it be happily repair'd. — And may it ever be a Seminary of *Piety* and the most useful *Knowledge*.

Again, THE Honour of GOD calls for it, that you exert all that Authority and Power he has vested you with, for the Suppression of those growing Evils, such as *horrible Injustice* and *cruel Extortion*, *Uncleanneſs*, *Intemperance*, *Lying*, *Stealing* and the like, which like a mighty Torrent, threaten to carry all before them. Thus must you be a *Terror to Evil-doers*.

Furthermore, IT concerns Civil Rulers to see to it that the *Publick Faith* be preserv'd Inviolable and Sacred; that the *Publick Credit* be as good or better Security than any Private Bond can be; that those who serve the best Interests of it, be no sufferers by a Failure herein, but may be able with just reason and propriety to use this Speech, The Lord bleſs thee, *O Habitation of Justice and Mountain of Holiness.*

In fine, CIVIL Rulers are to be themselves *shining Patterns of Religion and Godliness*; to go before their People in every thing that is virtuous and praise-worthy, and by their holy unblameable Conversation provoke others to an imitation of them; This will be a good Means to promote the Blessed work of *Reformation* among us, which will be for the lengthning out of our *Tranquillity*.

SUFFER then the word of Exhortation, which speaketh to you as unto Rulers, *Ezra 10. 4. arise, for this matter belongeth unto you.* And may all the Lord's People be with you, in their earnest Supplications and Prayers, that the GOD of Heaven would put this Honour upon you, of making you the *Instrumental Saviours* of a sinful sinking People, that are in many respects brought very Low. *So let the Lord our God be with you, and let all the People say, Amen.*

2. LET me apply my self to my *Reverend Fathers and Brethren* in the Ministry: who, 'tis to be hop'd, will look upon themselves in this Day of sad Degeneracy, peculiarly obliged to do their utmost, that GOD may not be provoked finally to depart from this People. This is no more than what GOD and Man justly expect from us, and our Office binds us to.

WE are Watchmen upon *Jerusalem's Walls*, whose proper Business it is to descry Dangers, and

and give seasonable *neof:* to observe the Sins of the Times, and the awful Symptoms of GOD's Departure; and thereupon to Cry aloud and spare not, lift up our voices like a Trumpet, and shew the People their Transgressions. Nor can we hold our Peace, and be Guiltless. We are to warn the wicked, that they turn from their Evil ways, and by Promises and Threatnings, Counsels, Exhortations and Entreaties, do what we can to engage them to Repentance, as ever we would be Pure from their Blood, and obtain the Divine Favour for them. A Flaming Zeal for the Honour of GOD and against Sin, should ever inspire and influence us. We must rise up against the Evil Doers, and stand up for GOD against the Workers of Iniquity; and whether Men will hear, or whether they will forbear, we may not fail to bear a due Testimony against the GOD-provoking Evils that are to be found in the midst of us.

NOR is all this enough, but it concerns us also by the peculiar Sanctity of our Lives to condemn the Practices of the World and show Men the way to Heaven; that others in following us may not fail to obtain Eternal Blessedness. We should shine in our Conversations, as well as burn in our Doctrine, and be Patterns of good Works.

A Difficult Service we truly have, attended with more than ordinary Temptations and Discouragements

couragements: *It is a Good Work, and we serve a Good Master in it; and therefore let us not sink under our Burden of Service for GOD, or of Suffering from an ungrateful World, but in an humble Dependance upon the Strength and Grace of CHRIST, labour to approve our selves Faithful unto him that hath Called us. Let us heartily grieve and mourn for the Evils which we can't Reform, and at the same time improve all the Interest we have in Heaven, that GOD's Soul may not be dis-jointed from us. Joel 2. 17. Let the Priests the Ministers of the Lord, weep between the Porth and the Altar, and let them say, Spare thy People, O Lord.*

YEA tho' we may have too much reason to bewail the unsuccessfulness of our endeavours, that we *laboure in vain, and spend our strength for nought.* Yet let this be our Comfort, that surely our Judgment is with the Lord, and our work with our G O D. Though *Israel* be not gathered, yet shall we be glorious in the eyes of the Lord, and our GOD will be our Strength and exceeding great Reward.

IN the last place, LET it be a solemn Call to this whole People, to return every Man from his Evil way, and amend his doings, that GOD's Soul may not abhor us.

AS ever we value the Favour of GOD and desire to be Happy in the Enjoyment of it, let

us put away our *iniquities* out of his sight, and beware of *anger* that may provoke him to leave us. *Dealing* with that his voice to us at this Day, Isa. 1. 16, 17. *Wash ye, make you clean, put away the Evil of your doings from before mine eyes, cease to do evil, learn to do well.* Let every one Repent of his wickedness, saying, *What have I done?* Be as a Dove in the valley, mourning for his own *Iniquity*, and besure to Reform what has *amiss* in his own Heart and Life. — And that there were this token for Good among us, that GOD will not forsake us, even the pouring forth a Spirit of *Supplication* and *Reformation* upon this whole People, that being sensible of his Anger, we may follow hard after him, by fervent Prayer hold him fast, and resolve that we will not let him go! — Oh that it might be said of us, as of those, 1 Sam. 7. 2. *And all the house of Israel lamented after the Lord.*

WERE it once come to this, he would soon *arise for our help and redeem us for his mercies sake.* — Then would the Lord *awake as one out of sleep, and like a mighty man that shouteth by reason of wine:* then would he *smite our enemies as in the hinder parts;* and put them to a perpetual Reproach. — Then should the *Earth* yield her increase, and God, *even our own God* would Bless us. — Then would he extricate us out of all our *Difficulties*, and continue to us the Enjoyment of all our *Pleasant things.* In a word, then would he *cause the Righteousness*

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zealousness of our Jerusalem
ness, and the Salvation
burneth: Yea in eve
said of us, as of Israel of old, Deut. 32. 29. Happy
art thou, O Israel: who is like unto thee, O
People saved by the Lord!

NOW the Lord, which made Heaven and
Earth, Bless you all out of Zion: and cause
to see the good of Jerusalem, all the Days
your Lives. — And Return O Lord to the
many Thousands of Israel!

Soli D E O Gloria.



